

# The SWORD of the LORD

Edited by JOHN R. RICE.

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## God's Wonders

By EVANGELIST JOHN LINTON  
336 West Prairie St., Wheaton, Illinois

"Give thanks unto the Lord, call upon his name, make known his deeds among the people . . . talk ye of all His wondrous works.

—I Chron. 16:8, 9.

It would be impossible, of course, to talk of all His wondrous works. It would require an eternity to record them.

Israel certainly had cause to thank Him for His wondrous works. Wonders in Egypt; wonders in the wilderness; wonders in Canaan. Who parted the Red Sea so that they went over dry shod? Who poured His judgments on unbelieving Pharaoh? Who dropped the manna from Heaven? Who caused the water to leap from the rock? Who divided the Jordan? Who caused

the sun and moon to stand still? Who levelled the walls of Jericho? And the answer is—the God of Israel who only doeth wondrous things. Certainly if any people should talk of all His wondrous works, it is Israel of old. But they "forgot his works, and his wonders that he had showed them."

But the wonders of God are not all ancient history. His grace and power compel us today to speak of His wondrous works. If any unbeliever suspects that the Christian life is dull and colorless it is because he knows not the God of wonders who dwells in our hearts. Here in this Book—the Bible—is a record of what God hath wrought, but since the Canon of Scripture was closed there are, of wonders, a great host which no man can number, and time would fail any man to recount the deeds which God hath wrought and which are not written in this Book.

The word wonders means miracles. Do you think the miracles of God are all thousands of years old? You do not know our God if you think His supernatural working can be limited only to the past. Elijah's God still lives today. The wonders of the present verify the wonders of the past. I believe in the miracles of the Bible because I have seen many miracles with my own eyes. Stay

(Continued on Page 4)



Rev. John Linton

## Incidents In Durham Revival

By EVANGELIST JOHN R. RICE

This is Saturday, September 13. Tomorrow we close the twenty-two-day revival campaign in Durham, N. C. We have had a tent 60x150 feet tightly seated, with seats for hundreds of others on each side. Many have been saved and many backsliders have come back to the Lord. Sunday night there were twenty-eight or thirty who came forward to make their public profession of faith in Christ or to return from a life of confessed worldliness and backsliding. Tuesday night there were about a dozen coming forward. Thursday night there were fourteen recorded decisions and last night there were as many or more. Souls have been saved at every invitation. Usually ten or fifteen pastors have been present. We have had a gracious, heart-moving revival.

There have been many incidents which indicate the sweeping power of the revival in the lives of the people.

### High School Teacher Saved; Tells Her Class

Last night after the service I heard a story that would warm the heart of the angels! A good Christian man's son who is in high school had come home telling of the wonderful thing that had happened in school. A young lady teacher had been happily saved a few nights ago in this revival campaign. The next morning the first thing she called the class to attention and told them how she

had been saved and how happy she was. She went into detail, telling the plan of salvation and gave the students a number of Scriptures to memorize; then she said she wanted to start the day with prayer and she herself prayed. The high school boy said that she used about thirty minutes for that purpose and that it made a profound impression on the students. Every day since her conversion she has been announcing to her

(Continued on Page 5)

### Sword Book Club Members Please Notice!

The announcement of the book selected by the Sword Book Club Board of Judges for October is on page 7 of this issue. This is your SWORD BOOK CLUB NEWS. Be sure to read it carefully. If you do not want this book to come to you automatically, you must clip out and mail the Substitution blank to reach us by October 20. If you are not a member of the Sword Book Club, look over the announcement on page 7 and send in your order for the book with \$2.50. Better still, become a member by filling in the coupon found on page 6.

## A Bride for Isaac

By DR. MONROE PARKER

Assistant to the President, Bob Jones College, Greenville, South Carolina

(Sermon preached July 10, 1947, Winona Lake, Indiana, at Sword of the Lord Conference on Evangelism. Mechanically recorded for THE SWORD OF THE LORD.)

"And he said, I am Abraham's servant. And the Lord hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell: But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son. And I said unto my master, Peradventure the woman will not follow me. And he said unto me, The Lord, before whom I walk, will send his angel with thee, and prosper thy way: and thou shalt take a wife for my son of my kindred, and of my father's house: Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath. And I came this day unto the well, and said, O Lord God of my master Abraham, if now thou do prosper my way which I go: Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink; And she said to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the Lord hath appointed out for my master's son. And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee. And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also. And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands. And I bowed down my head, and worshipped the Lord, and blessed the Lord God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son. And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

"Then Laban and Bethuel answered and said, The thing proceedeth from the Lord: we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the Lord hath spoken.

"And it came to pass, that, when Abraham's servant heard their words, he worshipped the Lord, bowing himself to the earth. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things. And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.

"And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go.

"And he said unto them, Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master.

"And they said, We will call the damsel, and inquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man?

"And she said, I will go.

"And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

"And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

"And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country. And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming.

"And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a veil, and covered herself.

"And the servant told Isaac all things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death."—Gen. 24:34-67.

### Brides of Genesis

God tells us about a number of brides in the book of Genesis. You will find in the case of each that she was attained through suffering. I will not take time to mention all the brides in the

book of Genesis, but the first is the bride of Adam. You remem-



Dr. Monroe Parker

ber that God caused a deep sleep to fall upon Adam when he was in the garden, took a rib from Adam's side and made Eve. It is often said, Out of his side to be his equal, from under his arm to be protected, and from near his heart to be beloved, was the bride of the first man as that of the Second-Man taken. Then when Adam and Eve wrestled with God in the garden in dominion over their paradise, they present to us a perfect picture of the golden glory of a millenium when Christ and His bride shall have dominion from sea to sea and from the river to the ends of the earth.

### Types

I know it is possible for us to push types too far, push typology too far, and set things forth as types when they are not really intended by God to be illustrations of other truths. But I am going to draw an analogy from this twenty-fourth chapter of Genesis. I would not say that every illustration I find here is divinely purposed. I certainly would not contend that all of these points are actually divinely purposed illustrations.

### Isaac

At least Isaac is a type of Jesus in that he was offered as a sacrifice on Mount Moriah, for we are told so in the eleventh chapter of Hebrews. But Isaac is a wonderful illustration of the Lord Jesus Christ. He was born of a miracle when Sarah was more than ninety years of age. The Lord Jesus was virgin-born. (Continued on Page 2)

## Darbyites Wrong on John's Baptism

By the Editor

Recently a beloved brother wrote me for my opinion concerning his thought that there were four kinds of water baptisms in the New Testament. He thought that the baptism administered by John the Baptist and the baptism commanded by Peter in Acts 2:38 differed in purpose from the baptism commanded in the Great Commission for today, though he agrees that all

were immersion.

There is a very widespread teaching in certain circles influenced by J. N. Darby, Plymouth Brethren leader, that the baptism of John the Baptist was different from the baptism commanded today for all converts. Many people suppose that the baptism administered by John the Baptist

(Continued on Page 5)

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## A Bride for Isaac

(Continued from Page 1)

When Isaac was a young man he was offered as a sacrifice on a mountain. He was delivered from this death by the miraculous intervention of the angel of God who cried out and told Abraham not to lay his hand upon Isaac. Isaac went back to his father's home after he was offered as a sacrifice on a mountain. And the next picture we have of him is when he goes out to meditate in the field in the evening. He lifts up his eyes, and behold, the camels are coming. Rebekah alights from the camel and rushes to meet him. He takes her into his mother's tent and loves her and she becomes his wife, and he is comforted after his mother's death.

### Jesus Christ

When the Lord Jesus Christ ascended on high after His crucifixion, He sat down at the right hand of God the Father. The Holy Spirit was sent into the world to woo and win for Christ a bride. The Lord Jesus did not come back to win his own bride. I have often wondered what the results would have been had the Lord Jesus Christ remained here and preached. Of course it was necessary for Him to sit down at the right hand of the Father as our great High Priest, to make intercession for us. But I have often wondered what kind of results He would have gotten if He had gone around with His nail-pierced hands and His thorn-torn brow and preached. But that was not the Father's will. Just as Abraham said, "Beware that thou bring not my son thither again," it was not the will of the Father for Isaac to go back to the land where Abraham had lived, back to Mesopotamia, to win his own bride. The servant was sent for that purpose.

### Plan for Evangelization

Dr. S. D. Gordon, in one of his Quiet Talks, used to tell a legend. He said that when Jesus ascended on high, the angels gathered around to praise Him and to talk with Him about the great task He had accomplished. And one of them said, "What plan do you have for the evangelization of the world?"

Jesus said, "I told a few disciples about the future plan of the ages. And I told a few disciples what I would have them do. I gave them the commission to go out and preach the gospel to all people. I left it in the hands of my disciples."

And one of these angels, perhaps the archangel Michael, said, "Suppose the disciples fail?"

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### THE SWORD OF THE LORD

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And the Lord said, "I have no other plan."

Of course that is just a legend, but that is God's plan for evangelizing the world. He told the disciples to take the message out to the people. But the Holy Spirit came to woo and to win for Christ a bride. You and I are the ones through whom the Holy Spirit is accomplishing this work.

### Christians Soul Winners

Every Christian is called to be a soul winner. We are the ones through whom the Spirit of God is winning the bride. We are members of the bride. Of course that is figurative. We are also members of the church, and we are members of the body of Jesus Christ. That is figurative language. We are not literally the bride of Jesus. We are the brethren of Christ. Actually, we are born into God's family and we are His brethren, bound to Him by the bonds of an indestructible kinship. We are actually sons of God and He has sent the Spirit of His Son into our hearts whereby we cry, "Abba, Father." But when the Bible represents the church as being the bride of Jesus, that is figurative language, because we are also members of His temple, we are living stones, we are members of His body, and we are members of His bride. He is wooing from the world a bride, but He is doing so through you and me. And the Holy Spirit, using the Word of God, working through men of God, is doing the work of God. It is our task to win men unto Jesus Christ. In this age God's purpose is to gather out from among the nations a people for His name.

That was determined at the first church council in Jerusalem. After Paul and Barnabas had been on their missionary journey, they came back and reported the work they had done and how God had blessed them. And they began to discuss the Gentiles who had come into the church. Somebody said that they would have to become Jews first, that they would have to become proselyte Jews and then they could be received into full fellowship. Then some of the disciples decided it was wrong to put them back under the law. James got up and made a speech and said, "Men and brethren, harken unto me: Simon hath declared [that is, Simeon Peter] how God at the first did visit the Gentiles [for the first time; when he went over to Cornelius with the gospel for the first time] to take out of them a people for his name.... After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord." So in this age God is calling out from the nations of the world a people for His name.

### The Church

He is calling a church. The word church means the called out. When I speak of the church, I do not mean a denomination. I do not mean a Baptist church. I do not mean a Christian and Missionary Alliance fellowship. I do not mean a Methodist church. I do not mean the Episcopal church. I do not mean the Presbyterian church. I mean all those who by simple faith in Jesus Christ have been born again. It is true that the Bible uses the word church to designate a local body of believers; the seven churches to which the Spirit of God sent messages in Revelation, for instance. Jesus said, "Upon this rock I will build my church." So the Spirit of God is calling out a people for the name of Christ. And the word church itself, *ekklesia*, means the called-out. We are called out as members of His body and members of His bride. But we are the ones through whom He is accomplishing this work.

### Lessons in Soul-Winning

Now I want you to notice how this servant went about winning a bride for his master.

### He Was Prayerful

In the first place, the man was

prayerful. He said, "O Lord God of my master Abraham, if now thou dost prosper my way which I go: Behold, I stand by the well of water." He was prayerful. He prayed about it, and he had definite leadership in answer to prayer. All through this conference, we have had the emphasis on the importance of prayer and soul-winning. You have got to stay in touch with God and with His Spirit if you are going to be led of the Spirit of God.

### He Was Spirit-led

But this man was successful in the work that he did because he was Spirit-led. I read of a man who stood on the street corner in gay, sinful Paris and cried, "God loves you! God loves you!" until the Holy Spirit struck conviction to the hearts of people on the street, and the great All mission work of France was started. The secret is that the Spirit of God prompted the man to do that. God does not want every Christian to go out on the street and cry out, "God loves you!" He wants you to work in your own individual way. But that man had the Spirit of God upon him.

I read of a man who went down a busy street in Chicago and suddenly he was impressed to speak to a stranger about his soul. This stranger said, "I am running from God now." He said, "If you will go with me to a certain tabernacle I will accept the Lord Jesus Christ as my Saviour." The secret of that is that the Spirit of God led that man.

### He Was in God's Will

Abraham's servant said: "I being in the way, the Lord led me to the house of my master's brethren... to take my master's brother's daughter unto his son." He was in the way. He was in the will of God. He could be led of God. I could tell you some wonderful stories of how God led so definitely. One day I spoke to a man and led him to Jesus Christ. He told me about his lost brother and asked me to pray for him. That very afternoon I contacted another fellow and led him to Christ. After he had made his decision, we began to talk and I found that this was the brother for whom the other man had asked me to pray. The Spirit of God was leading in that. Definitely He was leading, working it out. Abraham's servant was in the will of God and God could lead him. And if you and I will place ourselves in the will of God, we will be used of God, we will be active but we will be passive in the hands of the Holy Spirit. The secret of successful soul-winning is to be dominated and controlled and directed by the Holy Spirit. He does miraculous things with Christian people and leads us in miraculous ways in winning souls for Jesus Christ.

### He Was Practical

This man was practical. He was out for a damsel, so he went to the path of the damsels of the city. He stood outside the city by a well of water at the time of the evening, even the time that women go out to draw water. If I were going fishing, I would not be as Simple Simon—go-a-fishin' in my mother's pail. I would go out where the fish are, go out to the river, out to the lake. I would not drop a hook in a bucket of water.

The day has long since passed when we can ring a church bell and expect sinners to come flocking in in droves, saying, "What must we do to be saved?" The day has long passed when you can hang out a shingle and say, "Revival Meeting," and expect multitudes to come flocking in. Nothing will draw a crowd and hold people and keep on holding them like the preaching of the Word of God. "It pleased God by the foolishness of preaching to save them that believe." And nothing will take the place of preaching, old fashioned gospel preaching; there is nothing that will hold people and attract people and keep on attracting people like preaching. Oh, you can draw a great crowd for a political rally or some other great mass meeting, but you can't keep on holding the crowd night after

night with anything like you can with the preaching of the Word of God. But if we are going to reach people, we have got to go out after them.

We read that the early church was scattered abroad and went everywhere preaching the gospel except the apostles. They were in Jerusalem instructing the laymen, the lay-women, all the saints, and sending them out. They were going into the homes of the people, and everywhere they were preaching the gospel. You talk about mass evangelism! That was mass evangelism. I believe in mass evangelism in the sense that we set up a tent or tabernacle or come together in a great auditorium with a united effort of the Christian people of a community. We come together and bring the unsaved there and get them converted. I believe in that kind of mass evangelism. I am an evangelist. I spend all my time at it. All the time I can possibly give to that type of evangelism, I give it. The other time I am trying to make evangelists out of others, and do the work of an evangelist through others. My heart and my life is on the altar of evangelism, and I believe in that kind of mass evangelism. But if we are going to reach the people, we have to go after them, we have to send our people out after them to bring them in.

Talking about mass evangelism: we have about 615 ministerial students down at Bob Jones University. Just before commencement last year we were talking about this business of personal work and how God would lead. I told the preacher boys some old experiences I had years ago. Thank God, I have some fresh ones to tell, too! But I was telling the boys about some wonderful old experiences; how one time, when I was a student in college, I was hitchhiking. I caught a ride out of the little town of Milton, Florida, going over to Pensacola. A few miles from town the fellow with whom I was riding said, "This is as far as I am going," and turned off through the piney woods. I got out on the highway. It was a poor spot to catch a ride. Never get on a down grade if you are trying to catch a ride. It was a long down grade. I stood there and directed traffic for half an hour or so! I decided maybe I had too many bags, so I put one of my suitcases in the weeds and left a little handbag out on the highway, and kept on directing traffic. A car would pass with just one person in the car, the driver, and I would show him the way to Pensacola, but nobody stopped. I began to pray that God would stop somebody. I promised the Lord I would speak to that individual about his soul if the Lord would just cause him to stop and pick me up. While I was walking around praying and showing the people the right direction to go, I looked over in the woods and saw, about two hundred yards from the road, eight fellows sawing logs. I wondered if I would have time to go over there and speak to those men. But I was afraid I might miss a ride, so I threw up my thumb again to let another fellow by. Then I decided that perhaps God wanted me to speak to those fellows.

Putting the little handbag in the weeds with my suitcase, I went across the highway, over into the woods, down there where they were working, walked up to them, took out my little testament and said, "Pardon me, Gentlemen, but while I was standing over there on the highway waiting for the fellow to come along with whom I am going to ride to Pensacola, I saw you working over here. I thought you would not mind stopping for just a minute and let me tell you something wonderful." They put down their cross-cut saws, I said, "Let's sit down here." They sat down on the logs they were sawing. I said, "I will tell you what I am going to do. I am a preacher. How many of you fellows go to church? Do you go to church? Raise your hand."

Nobody raised his hand.

I said, "Well, let's have a little service. You don't go to church. You never get a chance to hear any preaching. Let's have a little service out here. I won't take but a few minutes."

They said it was all right.

I said, "Well, we don't have any choir, nor any instruments, but let's sing something. Do any of you know that old song, 'Love Lifted Me'?"

Two of them said they did.

I heisted the tune and we sang the first stanza and the chorus. I stopped and said, "I know that song is true because I was sinking deep in sin, far from the peaceful shore; very deeply stained within, sinking to rise no more. But the Master of the sea heard my despairing cry; from the waters lifted me and now safe am I. You know fellows, sin is the only thing that ever causes sorrow. I know because I have tasted of sin." I gave my testimony and read a few verses from the Testament. I said, "How many of you fellows are Christians?"

Not a one!

I said, "Would you like to accept the Lord Jesus Christ?"

One fellow said, "Yes."

I could hardly believe it, you know, but I said, "All right, God bless you! Do you mean it?"

"Yes, I mean it."

Well, I thought he was too easy, he was too easy to win. I said, "Are you sure you want to trust Jesus?"

Yes he did. Tears came into his eyes and he just fell down on his knees, turned around, put his arms over that old log, and the other fellows began to fall to their knees. We had eight penitents—the whole congregation—kneeling at those logs! We turned those logs into mourners' benches! God was there. We had a revival out there in the woods. I know the Spirit led me in that. I know He did!

### Mass Evangelism

We were talking about such things as that for several weeks there in preachers' class. One of the fellows came to me and said, "Say, we have just got to go out and win souls. Most of us get out and do some preaching, but we have got to have some experiences like that." He said, "A large number of us are going out this week in cars, to win some souls." They went over into a little community called Whitwell, Tennessee, and came back

(Continued on Page 3)

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## A Bride for Isaac

(Continued from Page 2)

and said they had over two hundred souls. They reported it in preachers' class and all the boys were enthusiastic about it. They said, "We want to go."

They organized a motorcade—I forget how many carloads. Nearly three hundred fellows went to Copper Hill, Tennessee, and Ducktown—two little communities together over in the copper bowl. They went in like a plague of grasshoppers, and stopped people on the streets. They went out and reached the whole town and came back and reported 623 souls!

That is the way the early church did. They went out and reached the people. It is important to preach the Word of God from the pulpit. I am so glad to have the emphasis on preaching. I believe in it. Dr. Rice is preaching on the subject of preaching, and all the emphasis we are having here is so wonderful. Let us not forget, however, that our business is to go out and get the people and reach them. And revival does that. When God's people get right with God, they go out and win souls for Jesus Christ.

Now this man was practical. All right. Rebekah came with a pitcher on her shoulder. The servant asked God for a token of His leadership. You have a right to a token of God's leadership. We don't run on signs. We are not living in that day.

### Tokens of Leadership

One night I was sitting on the platform in a church in Detroit, praying that God would give me power as I preached. I don't know why I did a thing as childish as this, but I said, "My Lord, give me power tonight." I said, "You are going to be with me, Lord. You have never failed to be with me since the first time I preached." I answered the call to preach and after I felt the call (Clifford Lewis here, and I were schoolmates) I preached my first sermon in a little church down in Millville, Florida, and Clifford went with me to the pulpit and put his arm around me. I do not know whether he remembers it, but he said, "Remember what Jesus said: 'Go ye into all the world and preach the gospel and lo, I am with you always, even to the end of the age.'" Never since that night have I preached without assurance of the presence and power of God. When I gave the invitation, ten people came forward to trust Jesus Christ as their personal Saviour. But I was sitting there on the platform praying in this little church in Detroit, "God, will you be with me tonight? Will you be with me? Give me a sign that you are going to bless me tonight." I couldn't wait to see: I wanted a sign. I saw a little short fellow come in, a little duck-legged fellow, and I said, "Now, Lord, let a big tall fellow come in if you are going to bless me tonight." And that passage came back to my mind, "Go ye into all the world and preach the gospel and lo, I am with you always, even to the end of the age." I said, "Never mind about the tall fellow, Lord. I don't need him. We have the Word of God." We don't need signs. We don't run on signs today. But you have a right to ask God for a token of

His leadership and His blessing.

### A Call to Preach

And when God called me to preach, I said, "Lord, I want to know that I am doing the thing You would have me do. Give me a token of it." I had fought the call and fought it. I didn't want to preach. I had my ambitions. Finally one night at one or two o'clock I got out of bed, got down on my knees and said, "All right, God. Thy will be done." I went back to the college where I had left the school. Fighting the call, I left school and went home. I told the dean a lie, in fact. I went over and said, "Dean, I have an awful pain in my side." He said, "What is it? Appendicitis?" I said, "No, Sir. It is the other side." I said, "I have to go home to see our doctor." I went home and told my people I had come home for the spring holidays. I stayed there a few nights. One night I got out of bed and answered the call to preach. I hurried back to the college as fast as I could. I went into the dean's office and said, "I told you a lie, Sir. I told you I had trouble in my side." I said, "The trouble was higher than I indicated. I was fighting the call to preach. I want to take my penalty, make up my work, and I want to transfer to a ministerial course as soon as the semester is over." I went over to the dormitory, told the preacher boys about it and they said, "Fine! We are having a revival over at Millville. Next Thursday night you can preach your first sermon." I said, "Well, I don't know how to preach." They said, "Take a text and cut loose." I said, "I will do the best I can." Somebody has said, "Open your mouth and God will fill it." He will—with wind. I believe in making preparation. I believe that God will lead. I know He will lead.

The first time I held a revival meeting I had three sermons. The first one was, "I can do all things through Christ, which strengtheneth me." The next one was "One woe is past, and behold, two woes more come hereafter!" One sermon had past, and behold, there were two left! I preached my third sermon, "It is finished," and it was finished as far as my sermons were concerned. But I planned to get up and build the sermon before the service the next morning. But the next morning I had to go talk to a man about his soul, and was late getting back. I had made preparation but the sermon was not in shape. I went to the pulpit thinking I would speak extemporaneously. It was all right. I would take a text and preach. But I was praying that God would lead. We had a testimony meeting. People got up and testified and then sat down. I started to read my text and a fellow got up and said: (he was a comical-looking fellow; he looked like he had just stepped off a comic valentine. His trousers were too short, his sleeves were too short. He had on a suit as green as grass, had a long-billed cap in his hand which he was wringing.) "This is the first time I ever made a testify in my life." I bit my tongue to keep from laughing. But he said, "My little baby died the other day and I want to be saved."

I said, "God bless you, friend. You come on down here." We

had an old-time mourner's bench down at the front. He came down and knelt at the mourner's bench. I said, "Does anybody else want to be saved?"

His wife got up and said, "I want to be saved."

I said, "Come on." And she came. I said, "Maybe somebody else would like to be saved. Let's sing an invitation."

Seven more people came forward to trust Jesus Christ. God didn't need my sermon. God led that way.

One time over in Zanesville, Ohio, I was in a union meeting. I had planned to preach a very profound discourse. I had worked on it and had a wonderful masterpiece. O boy! It was a theological gem! I had announced that I was preaching this wonderful masterpiece. That night we had a large chorus choir and I was sitting in front of the alto section. They sang, "Make the message clear and plain." The alto began to sing, "Make the message plain. Make the message plain." I said, "Lord are they singing to me?" They sang the second stanza and came to the chorus again, "Make the message plain. Make the message plain." "Well," I said, "if I do, I will have to change my sermon." They sang it the third time, and I said, "All right, Lord. I will make it plain." I got up and preached a simple little gospel message on John 3:16 and gave an invitation. A large number came forward to trust Jesus Christ.

Last winter I was over in Columbus, Ohio. A young man was converted over there one afternoon in "Soul's Harbor" Mission. Down the aisle behind him came his father, who knelt with him and took the Bible and helped him. The young fellow got up with tears streaming down his cheeks. His father got up and said, "I would like to say a word." He said, "Ten years ago over in Zanesville, one night I heard this same evangelist preach on John 3:16 and I was converted that night. Now my boy has found Christ under his ministry, and I want to thank God for this evangelist." That was the night I made the message plain.

God leads in a wonderful way. Down there I said, "Lord, be with me and give me a token of your leadership. I don't want to make a mistake. I don't want to preach if you don't want me to preach." I had been fighting it. I didn't want to preach at all—now I wanted to. So I wanted to test it that way, you know. I gave the invitation and ten people came and trusted Jesus. That was my token of leadership.

### The Damsel Fair

So he asked God for a token. Rebekah came with a pitcher upon her shoulder. She was very fair to look upon, of course. She was a type of the bride of which our Lord said in the Song of Solomon, "Behold, my lord, thou art very fair." He said, "Would you give me a drink of water?" She said, "Why, of course. And I will draw water for your camels." She had a tender heart. She ran to the well, drew water for the camels. The man wondering at

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her, held his peace. He had jewels of silver and gold. He gave her bracelets and a nose-ring. It says earring in the King James Version, but it was a nose-ring. The original has it nose ring. They wore a nose-ring in those days. You perhaps have wondered why it said earring and not earrings: it was one nose-ring. He gave her a nose-ring and some bracelets. I like to think of it as earrings, you know, because they are more up-to-date. Anyhow, she had these jewels of gold. He said, "Is there room in your father's house for us to lodge in?"

She answered, "Yes, and room for the camels, too." She was interested in those camels. She ran ahead of the man to prepare the way. She ran in and said, "Oh, Laban, look at my lovely bracelets! Look at my nose-ring!"

Laban took it, you know—he was related to a certain people—and he said, "Vell, that looks like fourteen karat." He said, "Where is the man?"

She said, "Down at the well."

"Well," he said, "get things ready and I will go out and invite him in." He was very hospitable. He ran down to the man at the well and said, "Come in, thou blessed of the Lord. Wherefore standest thou without?" They came to the house. They wore barefoot sandals and trav-

eled through the desert. So there was set water before them to wash their feet.

They came into the house and sat down at the table. We will imagine Laban said, "Will you return thanks?" And he thanked God for journeying mercies and the hospitality of the home and said, "Amen" to his prayer. Laban said, "Will you have a lamb chop?"

He said, "No, thank you." Laban asked, "Will you have some potatoes?"

"No, thank you."

"Aren't you hungry?"

"Very hungry. I am going to eat, but not now. I have something so much more important."

Laban said, "Oh, we will talk business after supper. Will you have a hot biscuit?"

"No, thank you."

"Now, come on and eat. We will talk later."

The servant said, "I can't eat. I've got something on my heart."

It didn't happen just like that, but that is what happened. There was set meat before him to eat, (Continued on Page 8)

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## God's Wonders

(Continued from Page 1)

awake for a while and I will tell you of some.

### I. The Wonders of Revelation

Let us begin with THE WONDERS OF REVELATION. Here is a Book that is the revelation of God to man, and if an angel of heaven were to wing his flight to earth, or if an inhabitant from another sphere were to visit this globe and should ask to see the most wonderful, most precious thing in all this world, I for one, would unhesitatingly point to this Book.

Consider its scientific wonders. True the Bible is not a textbook on science. It was not given to tell how the heavens go, but how to go to Heaven. Nevertheless, if God inspired the Book, its statements will be scientifically true. And that is exactly what we find — statements of accurate science written before men became scientific and while as yet the natural sciences did not exist.

Take the marvelous story of creation in Genesis. When it was written and for centuries afterward, men believed the universe had its center in the earth instead of in the sun; that is, they believed the universe was geocentric instead of heliocentric, and that the earth came first and the heavens after. But Genesis makes no such mistake. There we read, "In the beginning God created the heaven and the earth" (Gen. 1:1). How did Moses know the heaven came before the earth? It is one of the wonders of revelation.

Consider, too, the question of what supports the earth. Is it supported on pillars? Has it a material foundation? Does it hang suspended on chains? The Bible answers that question and says God "hangeeth the earth upon nothing" (Job 26:7). It hangs pretty well, doesn't it? That is one of the wonders of creation. And because that was written in this Book long before it was discovered by man, it is also one of the multitudinous wonders of revelation.

Think also of the prophetic wonders of the Book. The second coming of Christ takes place in a moment of time. Paul said it would be, "in the twinkling of an eye" (I Cor. 15:51). Now the Bible declares that at this moment of time it will be both night and day on the earth. "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left" (Luke 17:34). But watch this, "In that day . . . he that is in the field, let him likewise not turn back" (Luke 17:31). At night sleeping in bed; in the day, working in the field, all at one moment of time! How is that possible? Because the world is round, and while we are working here, on the other side of the earth men are sleeping. But when did men discover that it could be night and day on earth at the one time? It was sixteen hundred years after the Gospels were written! Read the Bible and see for yourself in Luke 17 this prophetic wonder.

Just as amazing is the structural wonder of the Bible. I have been fascinated for some years with a principle which, for want of a better name, I call God's Seconds. In the outworking of God's redemptive purpose and in the unfolding of that purpose in the Bible, God, in a crisis of choice, sets aside the first and chooses the second. For example: not the first Adam brought salvation to the race, but the second Adam. Not the first son of Adam was righteous, but the second (Abel). Not the first son of Abraham (Ishmael) was the child of promise, but the second (Isaac). Not the first son of Isaac (Esau) was chosen by God, but the second (Jacob) was elected. Not the first leader of Israel (Moses) was able to lead them into the promised land, but the second (Joshua). Not the first covenant of the Law brought salvation, but the second covenant of grace ("He taketh away the first, that he may establish the second" (Heb. 10:9). Not the first king of Israel (Saul) was the man after God's own heart, but David the second king.

Not the first birth of a man makes him a child of God, but the second birth. Not the first body of man will endure forever, but the second body. And where shall we serve our God in the glorious immortal second body? Not in the present heaven and earth. Why? Because, "I saw a new heaven and a new earth, for the first heaven and the first earth were passed away."

Here, then, is a remarkable principle governing the structure of the Bible from start to finish. It is a sheer impossibility for the writers of Scripture to have arranged these events, or to have ordered the record so as to reveal this principle. Yet there they are, many more than I have set down here, all proving irresistibly a miracle of structure, another wonder of revelation.

### II. The Wonders of Revival

Let us talk also of THE WONDERS OF REVIVAL. There have been times when the Spirit of God has come upon a church, lifting that church to a new high level of spiritual life and fruitfulness, filling her people with radiant joy and power, and enabling that church to do for God and man what she could never do if not revived. In such revivals the Spirit of God is given right of way and is free to work as He cannot work when a church is in a rut, or living on the low levels of spiritual living. In such revivals miracles are an ordinary occurrence.

Take the miracle of supernatural guidance in service. You remember the story of Philip and the Eunuch in Acts 8. Philip was having a mighty revival in the city of Samaria when the Spirit said, "Leave this crowd and go to a desert where I have a man that needs you." Philip went. He found a man in his chariot reading the Bible but understanding it not. Philip went near and led this man to Christ. Imagine the Holy Spirit giving Philip the address of this enquiring sinner! That is not all ancient story. History abounds with instances of similar guidance for servants of God during times of revival.

Charles G. Finney, the New England revivalist, once went to preach at a godless community where they did not even have a church, so they held a meeting in the schoolhouse. The one only Christian in the place was an old man who pleaded with Finney to come and give them one gospel sermon. Finney began the meeting but they did not know how to sing hymns and he sang alone. He had not considered what the text he would use, but after praying he rose from his knees and immediately gave out this text, "Up, get you out of this place: for the Lord will destroy this city." The preacher said he didn't know the exact place of the text in Genesis but it had to do with the godless city of Sodom. He then went on to tell them they were much like that ancient city which God destroyed for they had no place for God in their lives, no church in their community, no Bible to give their children. As he compared them with Sodom of old, the men listening became filled with anger. Anything might have happened, but suddenly the Spirit of God fell on these men with such convincing power that many fell to the floor weeping over their sins. Before Finney left, a large number had found Christ and were definitely saved. After the service Finney learned for the first time that the name of that place was Sodom! And the name of the old man who invited him there was Mr. Lott!

I have seen in my own ministry similar guidance given, not perhaps as spectacular, but just as supernatural. In my last Toronto pastorate God gave us to see during a period of several months of revival many evidences of supernatural guidance in service. One day one of our women went out visiting homes of mothers connected with our church who could not attend. She carried a gospel paper for unsaved mothers to read. She had finished her list

of names and had one paper left. She stood on a street corner and asked God if there was any particular place where she should take this paper. It came into her mind to call on a woman she had not seen for years. When she rang the bell and the woman recognized her, she said, "O Mrs. M. . . thank God you have come! For over a year I have wanted to be saved but do not know how. I have prayed but cannot seem to find salvation. I have read the Bible but cannot see what I should do. And this morning the burden was so heavy I told God in prayer I could not live another day without being saved. I asked Him either to save me today or send someone today who could tell me how." The Christian woman led this seeking sinner to Christ in a few minutes. Mark you, that Christian woman had not seen the other in years; she knew nothing whatever of her longing for salvation. But God did and He gives supernatural guidance today as well as in the past.

### III. The Wonders of Spiritual Conviction

Then, too, we must speak of THE WONDERS OF SPIRITUAL CONVICTION. What a miracle when men's eyes are opened by the Spirit of God to see themselves as they are in God's sight! When Peter preached at Pentecost men interrupted the sermon and cried out in conviction, "What must we do?" I saw that during the revival in my church in Toronto. I closed a sermon to Christians one Sunday night by announcing an after-meeting and had said nothing in that sermon to the unsaved present. Nevertheless, before the people could be seated after the benediction, a young man came half-running down the aisle, threw himself over the wing of the pulpit and cried, "O God, my sins! my sins!" That man who later became a Presbyterian minister was so God-conscious and sin-conscious that he was oblivious of six or seven hundred people standing around him. Such conviction is a miracle. It is not in the power of any man to produce conviction of sin. The most eloquent sermon ever preached is incapable of producing one tear of genuine penitence in a sinner's eye or one throb of spiritual conviction in his heart. That is pre-eminently the work of the supernatural Spirit of God. Would God we could see more of this wonder of conviction. Prayer by Christians brings such conviction to sinners. May God stir us to pray.

One night in Preston, Ontario, at the time of revival just referred to, I was preaching a sermon and in the middle of the message one or two women on one side of the church quietly rose and went over to the other side of the church to speak to some other women. I wondered what meeting or event they were planning, and thought it strange that they disturb a service by moving about. After the meeting I learned that a feud existed in that church between two groups, and the Spirit of God so convicted them of that sin that they could not wait until the sermon was over before they made it right with each other. Such melting of the human heart is a miracle. Bless God for the wonder of conviction!

The morning after that service, when I came down to breakfast, my hostess told us she was awakened before six that morning by two women wanting to be saved. Both had attended the meeting the night before but did not accept Christ. They walked home together. One went to bed but could not sleep. She was awake all night, convicted of her lost condition. As soon as she dared phone her neighbor early in the morning she found the other woman had not slept either. At six in the morning both women were at our door waiting to be led to Christ. It was a wonder of conviction when the Jews of Jerusalem cried, "Men and brethren, what shall we do?" (Acts 2:37). It was a miracle of conviction when the jailer cried, "What must I do to be saved?" (Acts 16:30). It was a miracle of conviction when under Paul's preaching Felix trembled, (Acts 24:25). But no greater a miracle

than these wonders of conviction we sometimes see today.

### IV. The Wonders of Answered Prayer

THE WONDERS OF ANSWERED PRAYER is another of God's wonders. The Bible says, "Ask and ye shall receive." For two thousand years Christians have been asking and receiving and the proof that God hears and answers prayer for men is as indisputable as any provable fact in this world. There are millions of men and women on earth who are as certain that God answers prayer as they are certain of their own existence.

Now when I talk of answered prayer I prefer to keep to my own personal experience. I then speak that I do know, not of what I have heard or read. I am, therefore, able to prove what I declare. I could fill books with the wonders of God in this realm.

I have just referred to an after-meeting in my Toronto church where the young man was openly convicted of sin. About two hundred people remained for that after-meeting. A woman arose and asked prayer for her unsaved sister. She said, "When my sister was a girl she wanted to go forward for salvation in a meeting but I held her back. Now in middle life I am saved but my sister is lost and living far from God. Please pray for her." I urged my people in that meeting to bring that lost soul to God. I said, "We do not know her, nor where she is, but God does, and He can speak to her wherever she is tonight." Then we prayed. That was about nine o'clock on Sunday night. The next morning a Toronto minister telephoned me to say that a woman had been converted in his church the night before who was related to a woman in my church. It was the woman my people had prayed for! I asked this pastor at what time this woman had been saved. He said it was about nine o'clock. God says, "While they are yet speaking I will hear," and He proved it. Such answers are among the modern wonders of God.

Last summer I preached in a church on Long Island where a lady, a dentist's wife, and a Roman Catholic, was under deep conviction of sin but could not see the way of salvation. After the service one night the minister's daughter, a girl of thirteen, came and told me she was praying for this lady. I showed her Matthew 18:19; "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my

Father which is in heaven." I told her if we agreed to pray, and if we really believed God would save this lady, then God would certainly save her. She agreed to pray and believe. I remember her saying, "If she is not converted during these meetings, I will watch for her conversion, and will write and tell you about it." You can see that she believed the prayer would be answered sometime.

Because of the definite statement I had made to the child that God would save the lady, I felt led next day to make it a personal matter of prayer. God then gave me the assurance that the dentist's wife would be saved. That was five o'clock in the afternoon. I then wrote in the fly-leaf of my Bible these words, "Mrs. Dr. H—, L.I., claimed for God today, Aug. 16, 1946." That night when I gave the invitation this lady, to whom no one had spoken in the interval, raised her hand. She went forward and sat on the front seat weeping. The pastor's wife was with her. I opened my Bible to the fly-leaf and said, "Mrs. H—, if you can see through your tears you will see there your name, written this afternoon when God promised me He would save you." That lady was beautifully saved. Her name is in my Bible where you can see it for yourself if you ever meet me. Her salvation is a fact. How could I help but talk of all God's wondrous works in the realm of answered prayer?

### V. The Wonders of Sustaining Grace

I must mention THE WONDERS OF SUSTAINING GRACE. God's wonders are not all in one direction. The grace of God, given to His people to bear cheerfully and triumphantly the trials of life, is another cause for wonder. This message will go into sick rooms and hospitals. To you on beds of pain, to those burdened with grief, to those whose hopes have been frustrated by some adversity — to you let me talk of the wondrous works of God in sustaining grace.

My friend, S. J. Moore of Toronto, told me of a brilliant young lawyer of London, Ontario, who was returning from Windsor by train to London, and stepping on

(Continued on Page 5)

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## Incidents in Durham Revival

(Continued from Page 1)

students the subject on which I would be preaching at the tent that night, and urging the students to attend. Who could doubt the genuineness of her conversion or the far reaching effect of her life?

### Broken Home Restored

Last Tuesday night I preached on "The Double Curse of Booze," and showed the ruin that liquor brings. At the invitation we had a fine response, a number of men coming to claim the Lord openly, several of them confessing their sin of drink. One man came with tears to tell how drink had broken his home. His wife had left him. "Now I want to give my heart to Christ and turn away from all my sins and make a new start in life," he told me as he came forward. One of the pastors sat down beside him for some careful instruction and prayer. A woman then came forward to take me by the hand and to say, "That is my husband!" She was a Christian, she said. "He is the one to blame, not me," she declared. Yet I told her she had taken him "for better or for worse," and "until death do us part," and that Christ said, "What God hath joined together, let no man put asunder." She went and sat down beside him and wept over him and they made each other solemn vows.

The next night they were side by side on the second seat before me. How his face shined with gladness! The next night when a woman came forward to confess her backsliding and sin, the older woman whose home was restored came to say, "This is my daughter!" The restoration of that home seems to be having a strong

and happy effect on all who know them.

### Quitting Tobacco in a Tobacco Country

We are in the heart of the tobacco country. Liggett & Myers have great Chesterfield cigarette factories here. Duke University is here, the modernistic Methodist school which sold out for millions of Duke tobacco money. The local baseball team is called "The Durham Bulls," named, I suppose, for Bull Durham tobacco made here. Thousands of people here are employed in the tobacco industry. So when I began to bear down on Christians about a clean life, you can imagine the impression. I got long letters telling how North Carolina people made their living out of tobacco, how Duke University was supported by it. One man in public appealed to the fact that some local preachers used tobacco. One man suggested that since many tobacco workers were supporting the meetings with their presence and offerings, it was unethical for me to criticize the way they earned their money. Of course I announced publicly that if anybody supposed they could buy me off on a matter of principle, that they should simply not put any money in the offering plates (actually the offerings were for the local budget and I got none of the money). I suggested that if anybody's cooperation depended on me keeping quiet about "holy living," they could simply take out. Actually I spent little time on the tobacco issue, but took a clear, Scriptural stand that the Christian's body is the temple of the Holy Spirit which it is a sin to defile and that Christians should follow the pattern of Jesus Christ.

Last night a godly, earnest man who has helped much in the cam-

paign, privately asked me for a special prayer. "I have been trying to quit tobacco," he said. "I haven't touched a cigarette for five days but I want you to pray for me still."

Another man who had said to me, "Thirty-five years ago I stole \$5; today I went and paid it back," told me this week that he has quit his tobacco and is setting out to live a consecrated life for God. My booklet on tobacco sold so fast that we had to reorder.

We anticipate a gracious time of blessing in the three services that remain—tonight, Sunday afternoon, and Sunday night.

### Later Details

Now it is Monday, September 15, and we are on the Pennsylvania train leaving Washington at 4:30 p. m. for Chicago—my daughter Grace Jean, Miss Viola Walden, secretary, and I.

The Durham revival had a triumphant closing with a blessed service Sunday afternoon and a mighty moving of the Holy Spirit Sunday night. The tent itself and all the seats about it were packed full of people. I think some must have gone away unable to find seats. I preached on the text, Jeremiah 8:20, "The harvest is past, the summer is ended and we are not saved," or "Missing God's Last Train for Heaven." When I gave the invitation, immediately twelve people came forward to claim Christ as Saviour, faster than I could take their hands and speak briefly to each. Then twelve or fifteen more came more slowly through the rest of the invitation. Nearly all those coming forward were adults.

To one woman I said, "Do you come to trust Christ as your Saviour?" "With all my heart!" she replied.

A beautiful young woman in tears said, "I am a terrible sinner but I want God to forgive me and change me tonight."

One older man and his young wife both came to take Christ as Saviour. Yet there were hesitancy and struggle pictured in his face when I talked to him, and he said he certainly didn't know whether he could live like a Christian. His wife spoke up and told me frankly that they had been quarreling in the home and had been very unhappy, but when I urged them to forgive one another and to set out by God's grace to daily confess their failings one to another and pray together, they fervently assented and seemed to have sweet peace.

The great audience was profoundly moved. The pastors particularly seemed happy about the campaign. A group of them had asked me about continuing another week, but I was very worn physically and the tent camp had need of the tent elsewhere, and I felt it best to close. After a number of pastors had expressed themselves as desiring me to return to Durham for another campaign, the chairman put the matter up to the entire assembly and there was an enthusiastic and

## Darbyites Wrong on John's Baptism

(Continued from Page 1)

was a Jewish ordinance. Some think that in the time of John Jews could not be saved without baptism, and others think that even those who repented and were baptised were not saved. I am sorry to say that the note in the Scofield Reference Bible on Acts 19: 1-7 is misleading on this question. The Scofield note about some

unanimous invitation for me to return at some future time when more adequate preparation could be made.

The heavy expense budget for tent, seating, platform, lighting, advertising, etc., was raised by the committee without trouble. Plans were made to begin at 7:00 Monday morning to dismantle the big four-pole tent, to unbolt the benches and return them to their owners. Good Pastor Dittmar called for us at the hotel at 4:30 this morning and took us to Raleigh where we caught the Seaboard train at 5:30 to Washington. We had a few hours for sightseeing and now are rushing home, to arrive Tuesday morning.

I find myself very much worn by the recent long, hard campaigns, speaking three times a day, maintaining editorial work on THE SWORD OF THE LORD, answering my heavy mail and supervising other workers. I have felt led of God to turn down invitations for the next six weeks that I might stay in Wheaton for long needed writing, for supervision of the publishing work, and for rest and relaxation with my family. I have gone through a heavy strain in the matter of the Carolina campaigns. For example, last week I went to Rocky Mount to supervise the setting up of the big tent for the Rolfe Barnard Union Meeting. I have had the principal burden of financing the advance work for campaigns in the Carolinas and still have this burden. My wife's father, Mr. J. H. Cooke of Muenster, Texas, aged 87, went home to be with the Lord last Friday, September 12, and that entailed added concern and additional problems.

But I shall be active in the work at Wheaton these weeks, and hope to see thousands of new and renewal subscriptions for THE SWORD OF THE LORD coming in at the special rate of \$1.00 for eight months. Of course you will send subscriptions and all mail to me or to THE SWORD OF THE LORD at 214 West Wesley Street, Wheaton, Illinois.

Ephesian disciples who were baptised, they said, "under John's baptism," on Acts 19: 1-7, says, "Paul was evidently impressed by the absence of spirituality and power in these so-called disciples. Their answer brought out the fact that they were Jewish proselytes, disciples of John the Baptist, looking forward to a coming King, not Christians looking backward to an accomplished redemption." The Scofield Reference Bible is very fine and I use it constantly, but in this matter I think the note is mistaken. The Scripture itself certainly gives no right to anybody to say that the disciples of John the Baptist were not Christians. And this note indicates that being Jews, who repented under John the Baptist's preaching and baptised by him, they were not saved. It also indicates that only those who believed after the crucifixion were saved. The ultra-dispensationalists have been greatly encouraged by this false teaching.

It seems very important to me that all Christians should understand that there never has been but one plan of salvation. That is made clear by many Scriptures, particularly Acts 10:43 which says, "To him give all the prophets witness, that through his name whoever believeth in him shall receive remission of sins." But if there has only been one kind of salvation then there has certainly been only one kind of baptism to picture and illustrate this salvation. Jesus Himself was baptised as our example, picturing His own future burial and resurrection and His perfect surrender to God's plan for Him. John the Baptist baptised penitent believers who were saved by faith, as we are who believe today. That is the only kind of baptism Jesus had, is the only kind His apostles had. It is exactly the kind of baptism commanded in the Great Commission for every believer today.

With these things in mind, I give you my answer to the dear brother who has been himself somewhat misled by the Darby position on John's baptism.

"I am sorry to say that I cannot agree with your teaching that the baptism of John the Baptist was in order to remission of sins. I am very familiar with this teaching. It is a part of the ultra-dispensational position commonly found among Plymouth Brethren writers, and, I take it, originated

(Continued on Page 6)

## God's Wonders

(Continued from Page 4)

the train, after mailing a letter at a wayside station, he fell underneath and lost both legs, amputated at the hips. His mother came to the hospital where her son's life hung in the balance. When he saw her sorrowful face he said, "Mother, why are you so troubled? I am a Christian. I will either recover or I won't. If I do not recover I will go to be with Christ which is far better, so why worry about that? And if I recover, then by the grace of God I am going to be the most cheerful invalid that ever lived!"

Oh, bless God for such grace! Praise God for a Saviour who can do such wondrous works for the children of men. Why would any man or woman try to bear life's burdens without Him?

### IV. The Wonder of Regeneration

That leads me to talk about a final wonder—THE WONDER OF REGENERATION. There is one experience of divine power which makes all the miracles of Scripture easy to believe, and that is the creative work of God in the soul of man the moment that soul is reborn by the power of God and brought into the spiritual kingdom. "Therefore if any man be in Christ, he is a new creature" (II Cor. 5:17). He becomes a new man entirely, right through and through.

I heard a man say in prayer meeting recently, "Lord, I am here tonight in the prayer-room: I once spent my time in a bar-room." Exactly! And what had made this marvelous difference? That man had been recreated in a moment, instantaneously, by the regenerating power of God. That is God's crowning miracle in human life—to put a new man inside a suit of clothes in one second without unbuttoning the coat! One moment lost, without God and hope; the next moment saved, and living in the thrilling consciousness that God has come into his life forever.

Some years ago in St. Louis a Christian man was transacting some business with a lawyer. As

he turned to go he hesitated and then said, "I have often wanted to ask you a question but I have been a coward."

"Why?" replied the lawyer, "I did not know you were afraid of anything. What is the question?"

The man said, "Why are you not a Christian?"

The lawyer replied, "Is there not something in the Bible that says no drunkard shall have any part in the kingdom of God? You know my weakness."

"That is not my question," answered the Christian man. "I am asking you why are you not a Christian?"

"Well," said the lawyer, "I cannot recall that anyone ever asked me if I were a Christian, and I am sure nobody ever told me how to become one."

Then the Christian drew his chair close to the lawyer, read him some passages from the Bible, and said simply, "Let us get down and pray."

The lawyer prayed first: "O Jesus, Thou knowest what a slave I am to drink. Here this morning Thy servant has shown me the way to God. Oh, break the power of this habit in my life."

Giving his testimony later this lawyer, who had been a slave to drink, said, "Put it down big, put it down plain, that God broke that power instantly." Who was this drunken lawyer? Dr. C. I. Scofield, later the editor of the Scofield Reference Bible, converted and transformed in an instant of time by the recreating, regenerating power of God.

O man, O woman, reading this message, if you are unsaved I wish this for you before you die, that you will begin to live. They say, "Life begins at forty." For me it began when I was thirteen because I then received Christ into my heart. I entreat you to quietly lay down this message, kneel before God alone, and tell Him you do now turn from sin and receive Christ into your heart. You will never regret this. You will thank God through all eternity for the wonder of regeneration. With the rest of God's saved people you will then begin to talk of all His wondrous works.

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## Eye-Witness Report from Germany



The Rev. Jacob Peltz, Ph.D., B.D.

This message is penned in Germany. I have visited Berlin, Hamburg, Frankfurt and other German cities where we are helping surviving Hebrew Christians who have returned from the Concentration Camps. After addressing a meeting in one city a lady whose husband was exterminated by the Nazis pointed to her two boys and little girl and said: "You have sent us the clothing they are wearing. They were weak and undernourished before your food parcels came!" This Hebrew Christian widow broke into tears as she attempted to thank us for saving her children from starvation.

Everywhere we meet with such touching expressions of gratitude on the part of Hebrew Christians who suffered unbelievable cruelties under the Nazi regime and who by the mercy of God have survived.

The homelessness, suffering and hunger in Germany is beyond description. The Mayor of Vienna says his city has reached a peak of misery unknown before. We must increase our efforts to save Jewish Christians from starvation. Please do help us!

\$5.00 will pay for a nutritious food parcel.

\$10.00 will pay for a big CARE food parcel.

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A folder of "News Letters from Hebrew Christians in Europe" sent on request.

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## Darbyites Wrong on John's Baptism

(Continued from Page 5)

by them. This is the background of O'Hair in Chicago and of the ultra-dispensationalists in England. I am sorry that in recent decades this Brethren heresy has been greatly popularized by the Scofield Reference Bible (which is certainly the best reference Bible in the world, but too much influenced by Darby) and by Bible teachers. As far as I know, this position has not been held by reputable Bible scholars except those influenced unduly by the Brethren heresy, the Darbyites, and those specially influenced by them. To my mind, this position leads into insurmountable difficulties in Bible interpretation and tends to division and strife.

"I think the position that the baptism of John was not New Testament baptism, not the baptism commanded in the Great Commission, not the baptism commanded today, is an unscriptural and untenable position for the following reasons:

"1. John the Baptist clearly went on record as to the plan of salvation and it was exactly the plan of salvation given throughout the gospel of John and in the book of Acts and elsewhere by Jesus and Paul. In John 3:36 John the Baptist said: 'He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.' You can no more put baptism in there than you can in the sixteenth verse in the same third chapter of John when Jesus is speaking. John certainly did not teach baptism as in order to the remission of sins.

"2. Brethren writers and J. C. O'Hair have misinterpreted Acts 2:38 where Peter said, 'Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.' I had occasion to spend months of study on this matter of baptismal regeneration in connection with the teaching of the Campbellites and Roman Catholics. For example, I studied for weeks on the eighteen hundred times (as I now recall the number) that the Greek word *eis* is used in the Greek New Testament. *Eis* is translated for in Acts 2:38. It never means in order to. It is a simple indefinite preposition of reference. Another Greek word would certainly have been used had the Holy Spirit intended to say that one should be baptised in order to have his sins remitted. Actually they were to repent and thus be saved (repentance involves a turning from sin and a turning to trust in Christ. It is impossible to separate saving repentance and saving faith in the Bible). Then after people had repented and been saved, they should be baptised with reference to, or pointing to, or giving witness to, the remission of their sins which they would have already received when they repented and trusted Christ. And this baptism, symbolizing the whole-hearted surrender and perfect submission to the will of God, would indicate that they were now fit to be filled with the Holy Spirit of God for soul winning.

"3. In my judgment the Darbyites have entirely misunderstood the Bible teaching of repentance. It is certain that Jesus preached exactly the same as John the Baptist did, 'Repent ye; for the kingdom of heaven is at hand' (Matt. 3:2; Matt. 4:17). It is equally certain that Jesus kept on preaching repentance later in His ministry. For example, Luke 13:3-5. And it was His regular teaching, that 'Except ye repent, ye shall all likewise perish.' It is likewise certain that Paul everywhere preached repentance, as in Acts 17:30. To chop up New Testament times into various dispensations, having one period when people needed to repent and be saved and having another period when people needed to believe and not to repent to be saved, is contrary to the best thought of the great

Bible teachers of all ages, and is contradictory to the Word of God itself, in my judgment. It was shallow scholarship on the part of the Darbyites. They would never have fallen into such an error had they not first overdone the dispensational idea.

"4. In my judgment the greatest mistake in the Darbyite position about the baptism of John the Baptist is that they teach a different plan of salvation in different dispensations. If people had to be baptised in order to be saved in the time of John the Baptist and do not have to be baptised to be saved now, then that would mean that the plan of salvation was changed and was different in different ages or with different people. But that is unthinkable in the light of Acts 10:43, 'To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.' It is clear that every prophet who wrote in the Old Testament, every prophet who ever wrote for God by divine inspiration, taught one simple plan of salvation and that is by faith in Christ alone. Every single case of an individual's salvation recorded in the Bible must fit in with this, clear doctrinal statement of Peter in Acts 10:43. Every other statement about the plan of salvation by any Bible prophet or inspired writer must agree with this statement. No one ever was saved any other way but by simple faith in Christ. No one was ever saved by the blood of bulls or goats. No one was ever saved by keeping the law. No one was ever saved by baptism. Hence it cannot possibly be true that John the Baptist required baptism in order to receive remission of sins.

"5. This doctrine of ultra-dispensationalism leads inevitably to other heresies. If baptism was required for salvation in the days of John the Baptist, then salvation is partly by works or partly by rites and ceremonies. Any man who feels that John the Baptist had a right to require works or religious rites for salvation is likely to himself require church rites or human works.

"Or one who believes that the baptism of John was necessary then for salvation may be excused if he, like O'Hair and other of the ultra-dispensationalists, throws away whole areas of the Bible as out of date and obsolete and intended only for the Jews. You see that the Plymouth Brethren position has led to multiplied divisions and to misunderstandings.

"I think you understand that my position is that baptism is a New Testament ordinance used by those already saved as a public confession of their faith, an act of consecration and testimony declaring their symbolic death to sin and their resurrection to a new life, and also declaring Christ's death and resurrection and their own future physical resurrection. I believe that it is clearly commanded in the Great Commission for all who have been converted or born again by faith in Christ. I believe that since John first began to baptise on the command of God, there has never been a particle of change in either the mode taught or the meaning and purpose intended in baptism; that the baptism commanded by Jesus in the Great Commission should be exactly like that practiced and taught by John.

"You have done such an earnest, good work on so many points, and you are such a good friend that I felt you deserved as honest an answer as I could give to your kindly letter. Be assured that on the main things we do not differ, and that I thank God for your zeal, your blessed ministry and your friendship in Christ.

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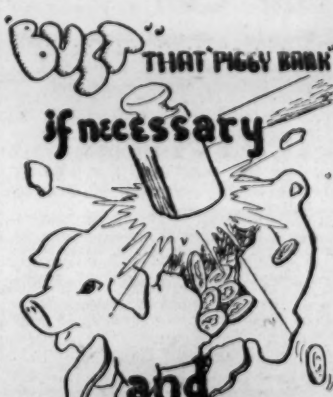
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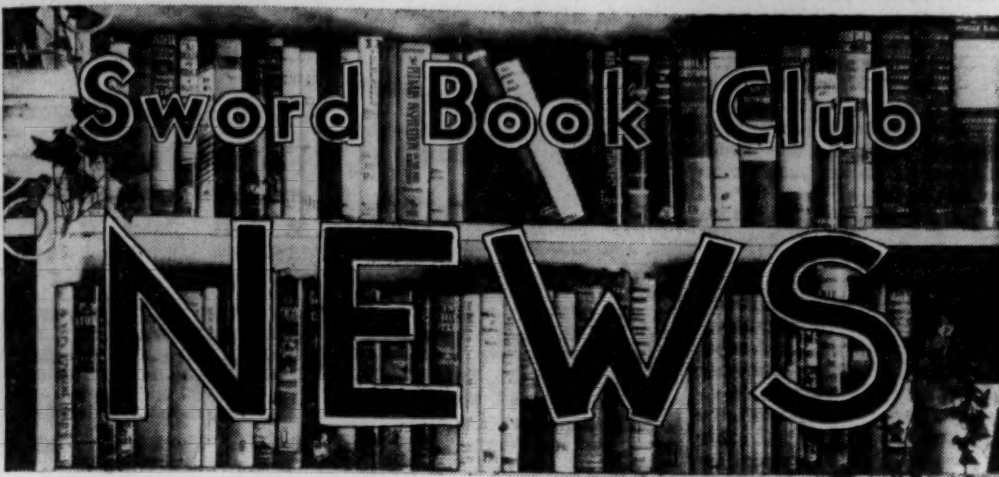
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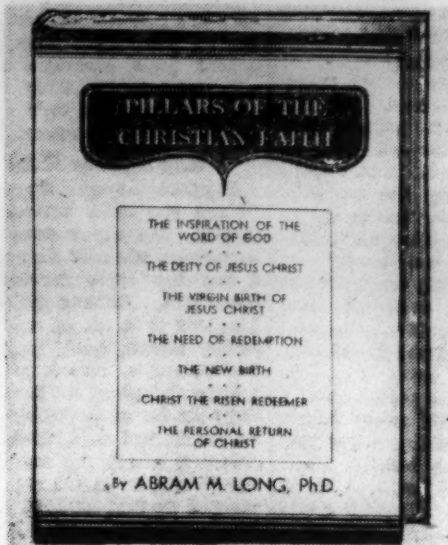
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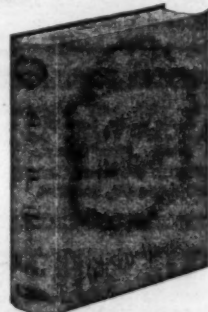
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#### THE AUTHOR

Dr. Abram M. Long is minister of the Fourth Presbyterian Church, Philadelphia. He is a graduate of Princeton Theological Seminary and a Ph. D. of Milton University, Baltimore.

## Alternate Selection THE ORIGIN OF PAUL'S RELIGION

By J. GRESHAM MACHEN. 317 Pages, Price \$3.00



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## A Bride for Isaac

(Continued from Page 3)

but he said, "I cannot eat until I have told mine errand."

### A Passion

My friend, there is the secret of the man's success. He was dominated with a passion that would not let him eat until he had told his errand. If you and I who are called by the name of God and called to win souls to Jesus Christ, were so dominated with a passion, we would say, "We can't eat! We can't stop to satisfy ourselves until we have done the work of Him who sent us. We cannot gratify our own desires until we have done the will of God." God would send a revival which would sweep America. I am not talking about just eating. I am not talking about fasting. It might not hurt us to fast sometimes and spend hours in prayer and fasting. But I am not talking about that. I am talking about putting first things first. If we were so dominated with a passion that we would say, "We won't take care of number one: we will take care of this job: we will do this work. We will win souls. We will sacrifice. We will give our time to it. We will spend our time on our knees. We will put energy in it. We will spend money to do it. We will not satisfy ourselves. We will not gratify our desires. We won't think more of the middle part of our anatomy than we do of winning souls to Jesus Christ"—if you and I were dominated with a passion like that, I say, God would send a revival that would sweep America. If the evangelists whose lives are on the altar of evangelism, who have religion who see the vision, who know that people are going to Hell if they do not have Jesus, and if the pastors who believe like these evangelists were so dominated that they would take the same attitude and if people who are evangelistically-minded would let the passion grip them, God would send a revival. I do not mean a pretty good stir or awakening in some community—I mean a revival, a great turning back to God, if we had that passion.

I read in Dr. George Truett's book, *A Quest for Souls* of a criminal sentenced to be hanged. A personal worker talked to him and the old criminal said, "Man, if I believed as you believe, that if I die without faith in Jesus Christ, I would be lost and lost forever, I would be willing to crawl on my knees and tell people to repent and turn to God before it is too late." I do believe it. I do believe it. You believe it. We believe that if people die without Jesus Christ, they are lost forever. I say, God make us willing, if necessary, to crawl on our knees and tell people to repent and turn to God before it is too late.

### Sincerity Respected

I have just scratched the surface of this chapter this morning. They called Rebekah and said, "Will you go with this

man?" But first they said, "All right, speak on." I tell you, when they see you have a passion burning in your soul, they may not accept your message, but they will listen to it. They will prick up their ears and they will listen. So he made his speech.

### The Master Exalted

Suppose he got up and said, "I am the chief servant of Abraham. He never does anything important without calling me in. I am the older servant of his household. He has great wealth, too, and it is all in my charge—cattle, silver, gold, menservants, maidservants, camels and asses—I have charge of all that wealth." Suppose he said, "Abraham called me in and said, 'Eliezer, I am thinking about my son's marriage.' No, he didn't act like that. He got up and said, 'I am Abraham's servant. The Lord hath blessed my master greatly. He has become great. God has given him menservants and maidservants and camels and asses.' He exalted the Son. With the Holy Ghost, it is Jesus, Jesus, Jesus; Christ the Son has pre-eminence. And the Spirit of God takes the things of Christ and shows them.

### The Decision

And so they called Rebekah and said, "Wilt thou go?" She said, "I will." The Spirit only wins willing souls to the Lord Jesus. "I will go." It was settled. So they started. Down through the desert, down to the south country. The south country over there was like our Florida, the land of sunshine and flowers.

### The Journey Hard

It was not an easy journey. It was through a desert, on a camel's back. That is a difficult way to ride.

And to the Christian, this old world is a desert. It isn't easy riding. It is a struggle. It is hard. I wish I had time to preach on that. But I have tried to picture them as they camped. I can't imagine Rebekah leaving the servant. I don't think she said to the servant, "You stay here and I will join you down the way." I don't think she went out to investigate the weird scenery of the desert—the cacti. I don't think she was led astray with a mirage. I don't think she said,

"Oh, what a lovely field! I will meet you down in the south country. Let me go out here and investigate this beautiful scenery. Oh, what a lovely view! What is that?" I don't think she rushed out after a mirage and grasped after something that faded when she reached after it. But there are so many Christian people who say to the Spirit of God, "I will meet you down in the south country. I will meet you in Heaven. You go your way and I will meet you in Heaven. I will take this course. There is something lovely, there is something beautiful," and they rush out after some little old worldly something that fades away, and leaves them all baffled. The person who tries to feed himself on things of this world, who tries to be thus satisfied, is rushing after mirages. When he lays hand upon something that seems to be tangible and takes it and feeds upon it, he is never satisfied. It stimulates and animates his desire and makes him want more and more and more and more until his very soul is on fire with the fire of Hell, and he is left empty. All that the world has to offer does not amount to a thing.

### She Followed Her Guide

I think Rebekah was satisfied to stay in the path that was mapped out by her guide. The Spirit of God is our guide. He is our teacher. I think I can see them as they stop to camp in the evening. The sun has just gone down and the western sky is ablaze. I hear her as she says, "Tell me again the story you told me last night—how he was offered as a sacrifice on a mountain. Oh, he must be wonderful! I have never seen him but I love him! I love him now! And do you mean all of that wealth is mine? I am his joint-heir? Oh, I am so eager to get there! Let's leave early in the morning, Eliezer."

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zer. Let's not waste much time! I want to see him." That is the spirit of the true Christian.

More about Jesus would I know.

More of His love to others show,

Spirit of God, my teacher be,  
Showing the things of Christ to me.

They came down to the south country. Isaac came out to meet her, and they went to the tent together. We are going to meet our Isaac one day. We are going to see Him. We are going to be like Him. What wonderful things God has in store for us! I would like to preach on that, but I haven't time. Thank God, we are called to this great work, and we have this great privilege. May God keep us faithful to the task. Let us pray.

PRAYER: Our heavenly Father, we thank Thee that Thou hast called us, that we are servants. What a great privilege it is to serve God, to serve our Saviour. We just feel, Lord—we know Thou art so gracious—but we would almost feel cheated if You did not give us a chance to work for Jesus, because He died for us. So we are so glad that we can do something for Him. And we want to sacrifice for Him, Lord, because He gave His life for us. We are not trying to pay Him—we can never do that. We can never pay for our salvation, but there is just something in His love for us that we get such love for Him that makes us want to pay a price to do things for Him. We like to do things for those

whom we love, and we love Him because He first loved us. We have never seen Him, but we love Him. Keep us faithful and true to Him. For His dear sake. Amen.

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